

The Indian Missionary Record

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Rev. G. Laviolette, O.M.I., Editor



GLORY TO GOD IN THE HIGHEST AND ON EARTH PEACE TO MEN OF GOOD WILL

The Indian Missionary Record wishes its readers
A MERRY CHRISTMAS and a HAPPY and HOLY NEW YEAR.

QU'APPELLE INDIAN SCHOOL

Lebret, Sask.

The JUNIOR RED CROSS: Total contributions in the first month of the school term amounted to \$7.65, which amount was sent to Regina. In October, the following branches elected as officers:

LEONARD: Pres., Alec Nanipawis; V. P. Peter Desnomie; S. Treas., Patrick Goodpipe.

ECHO: Pres., Charles Bellegarde; V. P. Gracie Lavallee; S. Treas., Arthur Obey.

A new branch has been organized in the Primary room; it is called SUNSHINE, and the children have been generous in their contributions.

Contributions in October and November total \$9 to which will be added the proceeds of the Christmas concerts.

SCHOOL LIFE: Several Bingo and card parties, two dances, have enlivened the season; the boys have gone out on successful rabbit hunts; and they are now ready to play hockey. A Bazaar for the Junior Red Cross is being organized by the Winona Branch; there will be a bingo, a fish pond, a wheel and other attractions. On the 29th of November a visitor, P. A. Charron, Principal of the Cardston Indian School gave the children an interesting picture-show. Another picture show will be had on Dec. 17th through the courtesy of the Seminary at Lebret. A bird club, under the auspices of the Audubon league, has been organized by Mr. Herperger for the senior boys.

CHRISTMAS CONCERT: The pupils will present an operetta: SNOW WHITE and the SEVEN DWARFS at the annual Christmas concert which will be held on Dec. and on Sunday, Dec. 27th. Rehearsals are well under way, and we are looking forward to a magnificent display of costumes and to very fine singing. The Band will be in attendance and will play, among other selections, Goldman's Christmas March and Colonel Bogey March. The proceeds of both concerts will go to the Junior Red Cross.

INSPECTOR'S VISIT: Superintendent Brandt visits the school early in December. He spends half a day in each of the seven rooms. He has made arrangements with the Audio-visual Branch of the Department of Education to supply the school with two educational films each week, and plans to have a special talk program once a month during the next term.

MANUAL TRAINING: A convention of school principals and teachers was held in Winnipeg at the end of November with a view of organizing manual training in the Indian schools. The Principal, accompanied by Mr. J. Herperger and the Sisters Dondo and Ritchot attended. Beginning with January a half day period a week of manual training in woodwork will be given to the senior boys, divided in two groups.

A GIRLS' STORE: To teach the girls the art of buying wisely a model store has been erected in the int. girls' classroom. The girls did the carpentry work. The store was filled with both real and dummy supplies; bills were made and the general process of merchandising is being taught in a concrete manner. The store is called RED and WHITE. On sale: SPECIAL: Drawing Books, made by Helen Crowe.

Heard in Mr. Herperger's Classroom:

Write an interesting sentence about Saskatoon.
George B.—"Saskatoon is a disturbing centre in the surrounding country."

In Social Studies class, the fact was mentioned that some of the tribes of Indians are nomads.

"What are nomads?" asked the teacher.

John—"They are people who never get mad!"
Then we learned that India has a dense population.
Teacher—"What is meant by 'dense population?'"
Pupil—"A place where the people dance a lot."

FILE HILLS AGENCY

The parishioners of the Agency Church have organized a successful fowl-supper on December 6th for the benefit of the Missionary; and the Star Blanket Band will have another party at their hall for the same purpose. —It would be very desirable that other missions follow this example to help their priests.

PIAPOT 1. RESERVE

In November the following were elected as officers of the RED CROSS:

President—Mr. Harry Ball.

Vice-President—Mr. Anthony Ironchild.

Secretary—Mr. Nichol Ironchild.

Treasurer—Mr Abel Watetch.

Directors—Messrs. Pius Kayasowatam, K. Rock-thunder, Felix Sugar, John Rockthunder, Malcolm Fourhorns.

(See page 3 for the special article on the Piapot Red Cross).

SIOUX RESERVE

The total sum of donations to the Red Cross for the year 1942 was \$80.27 plus \$10.00 net proceeds of the sale of raffle tickets on a quilt made by the Home-makers' club. This brings the total amount donated by the Sioux to the Red Cross to \$252.57, since the fall of 1939.

ASSINIBOINE RESERVE

Mrs. Laura Deegan wife of Dan Deegan passed away at home on Nov. 17th after a short illness. Our sympathies to Mr. Deegan and to his bereaved family.

WHITEBEAR RESERVE

Recent enlistments at the Whitebear Reserve include the names of Daniel McArthur, Stanley Lonechild, Willie Kekekoway, Frank Favel, and Thompson WhiteBear. In a letter received recently from the last named, Thompson expresses his pride in being in the Army in these words: "This is to remind you friends that we have stepped forward to join the army, to serve our King and our country, and to protect our loved ones at home. We are doing all we can do to help finish the job and obtain victory."

Considerable support is also given to the Red Cross.

A REQUEST

Send us short news items from your reserve. It will be most appreciated, and will help create an interest in your Missionary Record.

PIAPOT INDIANS HELP WAR CAUSE

In a ceremony last month at the Piapot Indian Reserve, a sum of money was handed over by the Indians to W. F. Marshall, Saskatchewan Red Cross Commissioner, for the use of that society. It was not a large amount of money, in the nature of things it could not be, but it was a sincere expression of the desire of the Indians to help all they could in relieving the pain and suffering of war. It was a gesture that was appreciated, and it proved once again that there are no more fervent supporters of the democratic cause than these same Indians. Leaders of Piapot Indians are men who served with some distinction in the First Great War. Practically every man of military age from this band has either enlisted or tried to enlist in the present war. Two of them were in the historic raid on Dieppe. There are 37 men from the Qu'Appelle agency in the armed services, in addition to three girls who have joined the women's auxiliaries. The Piapot Indians have made a splendid record, one that deserves the recognition and commendation of their White Brothers.

Presentation of 45 dollars was made to the Saskatchewan Red Cross by members of the Piapot Indian reserve at a gathering held in the community hall on the reserve this week.

Chief Kanouse, dressed in his chief's uniform, head men and members of the band, gathered to make the presentation to W. F. Marshall, Saskatchewan Red Cross Commissioner.

The presentation was made by Chief Kanouse, assisted by Abel Watech, a veteran of the last war. An elderly Indian, Isaac Reed, acted as interpreter.

Chief Kanouse presented an address to Mr. Marshall which was read by Mrs. Isaac Reed, great granddaughter and grand-daughter of chiefs who in their day were leaders among the Cree people.

The address stated that recently a few of the members of the band had gathered together some money to be used for the benefit of their own boys at the front, and the larger portion of the money so collected was given to the Saskatchewan Red Cross. The address recited that two members of the band had the honor of having been in the Dieppe raid.

Mr. Marshall was asked to explain briefly some of the functions of the Red Cross which he did, emphasizing the fact that every week the Red Cross sent a parcel out to the prisoners of war containing articles that they felt would be most acceptable. He had brought one of these packages with him which he displayed to the interested Indians.

Mr. Marshall further explained that the Canadian Red Cross sent 70,000 of these packages overseas every week and they went to British, Can., Aust. and N.Z. prisoners of war. This was done in respect to the New Zealand and Australian prisoners under a reciprocal arrangement with the Red Cross of these dominions.

The hall was decorated with flags and patriotic bunting and the pictures of members of Piapot's band serving overseas.

Mr. Marshall was accompanied by T. W. Rogers and Z. M. Hamilton, of the Saskatchewan Historical society, while Frank Booth, the Indian agent, acted as chairman.

The two Indian lads who were in the Dieppe battle were Pte. George Obey, son-in-law of Harry Ball, one of the head men of the reserve who was taken prisoner, an dPte. Albert Noname, who came unscathed through the battle.



ST. MARGARET SCHOOL

Fort Frances, Ontario

Oct. 19th—Reverend Father Principal received the sad news of his Mother's death. We all offered him our sincere sympathies. The Sisters offered a spiritual Boquet and the boys and girls offered a High Mass for the repose of her soul. Father left for the funeral this afternoon.

Rev. Father Marquis of International Falls, arrived for a few days to say Mass for us. We are very grateful for this favour.

Oct. 23rd—Rev. Father Lacelle paid us a visit.

Oct. 24—Rev. Father Poulin arrived from the East, where he had been called by the serious illness of his father. We are happy to be able to state that he left his father in better health.

Oct. 25th—This afternoon there was a Basket Social organized by the Knights of Columbus. The results were very gratifying.

Oct. 27th—Rev. Father Poulin began to prepare the skating rink with the boys.

Oct. 28—Rev. Father Principal has returned. He had the consolation of singing the funeral service for his mother. R.I.P.

Nov. 2nd—We sang the service for the Oblate Fathers, in our chapel. Rev. Father Principal left for Winnipeg on business. Sr. Superior also went to Winnipeg accompanied by the Sr. Superior of La Verendrye Hospital.

Nov. 5th—Rev. Father Principal returned and brought us all kinds of nice things.

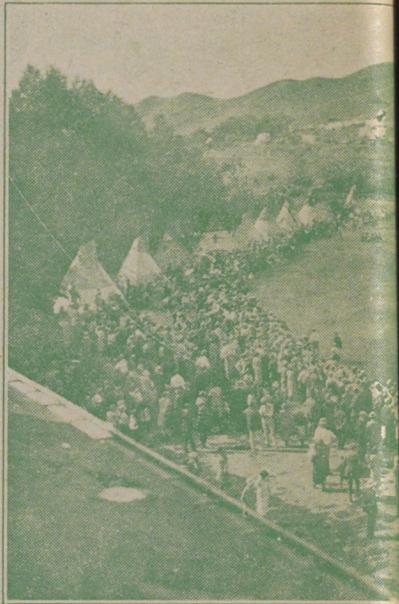
Nov. 7th—Sr. Superior came back from Winnipeg. The best news of all for us is that the girls are to have a skating rink. They are certainly pleased. Also the boys' hockey sticks have arrived which means we shall all have plenty of fun very soon.

We are very grateful to Reverend Father Principal for his kindness in providing these amusements for us.

—Telford Bruyere, Gr. VI.

Some parents are rude, but others have learned to keep still when the kids are talking.

REMEMBRANCES



Top center:—Indian Camp
On the left:—Indian Chief.
time Fr. 0

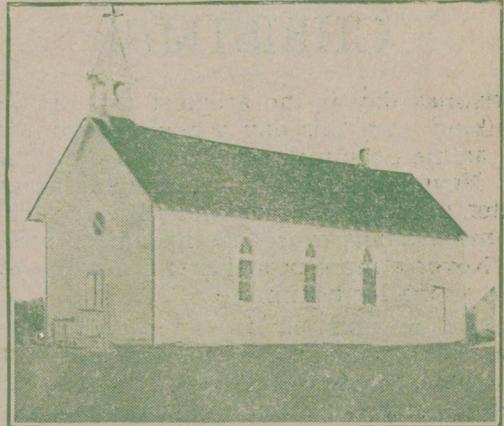
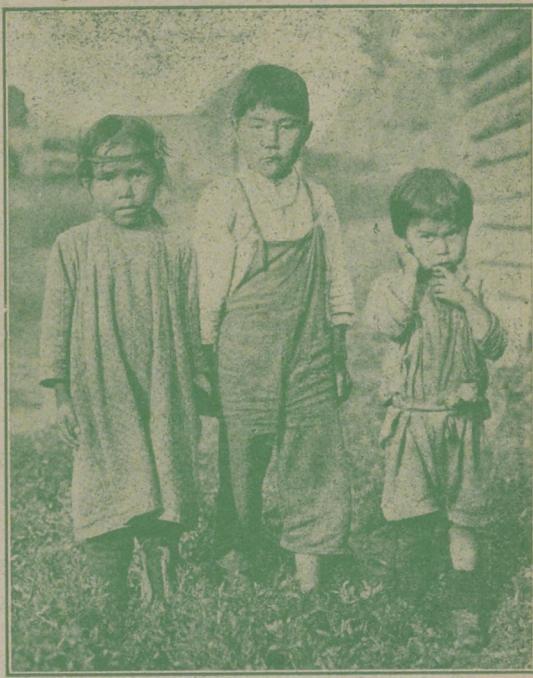
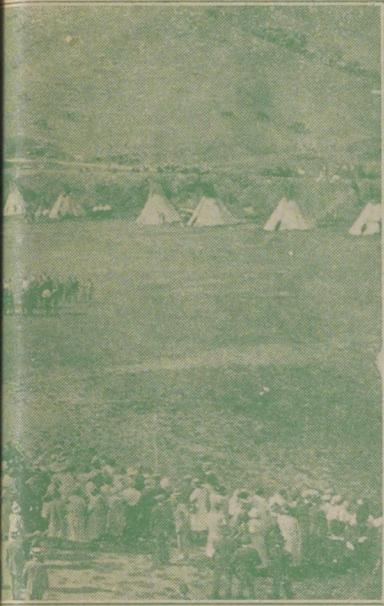


Bottom left:—Indian children
Bottom right:—Frank Walk
On the right:—Three Sioux
The Sioux
Frank Isaacs



(These cuts)

SEARS GONE BY.....



grounds, 1926.

summer and winter, at the
Missionary.

life; Assiniboine Reserve.

ding Buffalo; who are they?
1926.

Standing-Buffalo Reserve.

du Foyer")





CHRISTMAS

Christmas day is the greatest date in the annals of mankind. On this day a new creation happened, which, as the Scripture says, renewed the face of the earth. Never in history has so humble an event had a greater influence on mankind. Never such a seemingly unimportant cause has had more powerful effects. Never a more peaceful and durable revolution has had a smaller beginning.

It is not in vain that from the crib of Bethlehem the era begins which serves to enumerate the centuries that have passed since the birth of Christ. Since then we have seen crumbling what was at the time the most important empire, powerful and mighty, and in the meanwhile, what then seemed obscure and miserable, has increased and has become the mightiest power on earth.

Is not this a spectacle worthy of admiration and a powerful confirmation of our Faith? In a time when strength, number, facts, have such a confirmed value with us, it is not in vain to recall the humble beginnings of Christianity, and to remember how the Divine Child, born in a crib has triumphed over a brilliant pagan civilization and has placed the world under the banner of the Cross.

Every century since the birth of Christ has also seen dark and sorrowful days, during which the Sun of Justice has seemed to disappear from heaven, to give place to the powers of darkness. But these same centuries have experienced a brighter revival of the Divine Light, as the sun shines brighter after it emerges from the clouds; and the triumphal march of Christ regains a greater glory which will increase until the consummation of time.

In this time of war, when our very courage is shaken to its roots, let us remember the terrible peri-

od when Christ was born. Yet in those days a Star of Hope arose over the east, in an overcast sky. This lone star was the presage of the dawn of a new day, the day on which our modern civilization, of which we are so proud, had its inception.

Every one of us feels daily in his private as well as in his public life the influence of the coming of the Saviour. Where would we be if Christ had not come? How would we enjoy living in a pagan world full of misery, oppression and slavery? Look at the Nazi rule to-day: is it not a revival of the most stupid pagan concepts of might and disregard for human rights and liberties.

Indeed we can say truly that wherever the spirit of Christmas is alive, we can still hope for a brighter world, and the advent of an era of peace and happiness through the ever living influence of Christ.

Let us therefore kneel with confidence at the crib of the Prince of Peace and beg of Him to restore His reign over mankind, to come and live in the hearts of men, to reestablish his Kingdom in the world.

With these thoughts in mind let us wish one another, not only a merry Christmas, but a Christmas full of spiritual joy and hope.

G. L., O.M. I.

EDITORIAL

WHAT DO YOU THINK OF THIS?

We have been appealing to our readers rather frequently in the past months for renewals of, and for new subscriptions. The results, we will admit, were very poor. For instance, in November, we received the sum total of 10 subscriptions. In October, there were five, in September, only four.

And yet we have carried on with our publication, notwithstanding lack of time, lack of encouragement, and lack of financial resources. Since June 1941 we have cut in half the subscription price; our printers have most generously sacrificed whatever profit they could have made, and are now carrying on at a loss, in order that the Missionary Record might be published. Your editor has tried his utmost to obtain cuts free of charge in an effort to keep your paper attractive.

But, it is sad to report that, although we are to begin our sixth year of publication, the future seems very dark indeed. We must deplore first of all the lack of news from other schools; with the exception of Fort Frances, Ont., no school has sent any news this fall. The other news items are limited to Saskatchewan Indians since nobody has ever cared to send us news from Manitoba or Western Ontario. And the burden of looking for short items of interest, of finding stories, illustration and of composing the editorials, the Catholic Faith series, of transcribing the Life of Jesus in Saulteaux, has always fallen on the editor, with no one offering a helping hand. Your editor has asked you to contribute without any response.

Now the question is: do you really care for your paper? or don't you?

This is your 44th issue printed since March 1938. paper or don't you?

The Editor.

CATHOLIC FAITH

Chapter 9: Faith and Good Works

Texts: "What shall it profit . . . if a man say he hath faith, but had not works? Shall faith be able to save him?" (James 11:14).

"For as the body without the spirit is dead, so also faith without works is dead." (James 11:26).

In this lesson we do not intend to discuss fully the theme of Faith in relation to good works. We will simply indicate the doctrine of the Church which holds the teachings of St. James. The Council of Trent has condemned the various aspects of the Lutheran doctrine which can be summarized as "faith and no works," faith alone being sufficient for one's salvation.

Faith does not exclude but demands good works; for charity, or love of God is not real unless it induces us to keep the commandments. As St. Augustine writes: "I praise the fruit of good works, but their root I discern in faith."

The practical aspect of this question, and the one which attracts our attention is this: that too many of the faithful are satisfied with the name of Catholic. They have been baptized in the Church, they have attended Catholic schools, they are given every opportunity to practice their religion. And yet these Catholics will ignore entirely their faith. They will never go to church! They will not obey the most essential commandments. How then can these persons expect to be saved for their Faith is dead. If their Faith were alive they would bear good fruit. Through the gift of supernatural Faith at Baptism, and the Grace of God, we are made branches of the vine of Christ: "I am the vine, He says, you are the branches . . . every branch in me that bears not fruit, He (the heavenly Father) will take away." (John xv. 5).

Good works cannot be performed without sanctifying grace. Every good work that we perform is an act of Faith, or Hope, or Charity. Deprived of the help of divine grace we should be unable to keep the commandments. In order to have the grace of God which we have received at Baptism we must endeavour to keep ourselves free from sin. To remain free from sin requires the constant help of God, which help we obtain only through prayer and the reception of the Sacraments of Penance and Holy Eucharist.

Let us emphasize the distinction between a living Faith, which expresses itself in a multitude of good works, and a dead Faith which belongs to those who have lost sanctifying grace. This dead Faith is none the less a great mercy, for it leaves the way to salvation still open, and can become living by penance and a return, or conversion, to the love of God. Without the love of God, salvation is impossible. "If I should have all faith, (says St. Paul, I Cor. XIII, 2) so that I could remove mountains, and have not charity, I am nothing." Faith never disappears utterly from the soul, except through the sin of heresy or apostacy. The loss of the Faith is often brought about by a dissipated or sinful life, neglect of prayer and the Sacraments, by associating with infidels and heretics, by adopting an attitude of criticism and of unfriendliness to the Church.

—G. L., O.M.I.

? THE QUESTION BOX ?

Would the Catholic Church recognize a marriage between a Catholic and a Protestant in a Registry Office?

From the aspect of civil law the parties would contract certain civil obligations. But before God and in conscience the marriage would not be valid, and the Catholic party would be living in a sinful alliance, violating his conscience. He would be deprived of the Sacraments of the Church until he repented and had his marriage rectified according to the laws of the Church.

Why is it necessary to belong to the Church in order to be saved?

Salvation outside the Church is just as impossible as salvation without Christ. Christ made known to us that there is no salvation outside the Church by these words of the Gospel: "If he will not hear the Church, let him be to thee as the heathen and the publican." "He that heareth you, heareth Me; and he that despiseth you despiseth Me." For one who wilfully remains outside the Church, refusing to profess the faith taught by the Church, to partake of her sacraments, and to obey her laws, though he knows the Church to be true, there is no salvation.

Since the priest seems to use the stole for nearly every function he performs, I have often wondered just what it signifies.

The stole is, as you know, a long narrow band worn about the neck and falling from the shoulders. The priest's stole is a symbol of his authority to teach and sanctify, and this explains why he uses it so frequently. In nearly all of his official functions he acts in virtue of the authority vested in him by Christ.

Is a person over sixty years of age excused from abstinence on Friday?

No. Such persons are excused from the laws of fast (relating to the quantity of food taken) but not from the abstinence (relating to meat).

Sickness and excessive weakness might allow an excuse for such persons to eat meat on regular abstinence days, but there is no general permission for them.

What about fortune tellers?

What about them? Distinguish at once between those good-natured jokers who pretend to tell fortunes with tea leaves or by playing cards in your own home, and the other class of professional fortune tellers who make it a business to pose as readers of palms or craniums or crystals.

The home-made fortune tellers are not serious, and no one with any sense takes them seriously. But professionals who read crystals or pretend to be able to read the future must be avoided. Many of them are fakes, no doubt, capitalizing on the foolish curiosity of people whose minds are so gullible that the "revelations" may do them harm. Those who patronize such would-be mystics are guilty of encouraging a traffic and a profession that is capable of great harm.

AND A TOY FOR THE CHILD

(Adapted)

Once there were three kings in the East, and they were wise men. They read the heavens and they saw a certain strange star by which they knew that in a distant land the King of the world was to be born. The star beckoned to them and they made preparations for a long journey.

From their palaces they gathered rich gifts, gold, frankincense and myrrh. Great sacks of precious stuffs were loaded upon the back of camels which were to bear them on their journey. Everything was in readiness but one of the wise men seemed perplexed and would not come at once to join his two companions who were eager and impatient to be on their way in the direction indicated by the star.

They were old, these two kings, and the other wise man was young. When they asked him he could not tell them why he waited. He knew that his treasures had been ransacked for rich gifts for the King of kings. It seemed that there was nothing more which he could give, yet he was not content.

He made no answer to the old men who shouted to him that the time had come. The camels were impatient. The shadows across the desert grew deeper. And still the young king sat and thought deeply.

At length he smiled, and he ordered his servants to open the great treasure sack upon the back of the first of his camels. Then he went into a high chamber to which he had not been since he was a child. He rummaged about and presently came out and approached the caravan. In his hand he carried something which glinted in the sun.

The kings thought that he bore some new gift more rare and more precious than any which they had been able to find in their store rooms. They bent down to see, and even the camel drivers peered from the back of the great beasts to find out what was gleaming in the sun.

And the young king took a toy from his hand and placed it upon the sand. It was a dog of tin, painted white and speckled with black spots. Great patches of paint had worn away and left the metal clear, and that was why the toy shone in the sun as if it had been silver.

The youngest of the wise men turned a key inside of the little black and white dog and then stepped aside so that the kings and the camel drivers could see. The dog leaped high and turned a somersault. He turned another and another and then fell over upon his side and lay there with a painted grin upon his face.

A child, the son of a camel driver, laughed and clapped his hands, but the kings were stern. The rebuked the youngest of the wise men and he paid no attention to them, but called to his chief servant to make the first of all the camels kneel. Then he picked up the toy of tin in his hands and placed it in the mouth of the treasure sack which contained incense, and there it lay in safety for the long journey.

"What folly has seized you?" cried the eldest of the wise men. "Is this a gift to bear to the King of kings in the far country?"

And the young man answered and said: "For the King of kings there are gifts of great richness: gold, frankincense and myrrh."

"But this," he said, "is for the Child of Bethlehem."

THE LIFE OF JESUS

THE LIFE OF JESUS—A Parable

Cho minawa ki ani ayapi kijwe: "Kawin awyia pahwahikanigin, ocki gigichiganit o ka ondji manjansin tci wi ondji pakwahang kete gigickigan."

Ta banadjitcigate ocki gigickigan kaye awacime ta anikipitcigate kete gigickigan anic ockigin ta anikipitcemak kete ikinong."

Kawin aye ocki cominabo kete omotaing atossim, minange ta pakotcickawan, cominabo ta sikitciwan kaye motayan ta banataton.

Ocki cominabo dac ocki motaying ambe kawin keko wanitossin. Kawin awiya nongum iko ki minikwet kete cominabo, cemak ocki cominabo wi minikwessi; ohò dac iito: "Kete cominabo na minwagamin wanijicin?"

The Daughter of Jairus

Megwa keyapi Jesus ikitot, pejik netamisinit okiman mawandjihitiwikamikon Jairus enijkasonit o ki pi otciteigwanapitakon, kaye apitci enigok o ki pagussemikgon: "N'danis mi ko ani nipot, o ki ikon makiya apucke aja ki nipo; pi dac ijan, tessi nindjitaw, ta mino aya kema apucke ki niput ta pimatisi."

Jesus ki pasigwi kaye o ki ani piminijawan acidji o kikinohamagañan. Missakamik anicinaben o ki piminijahéon kaye misiwe o ki ondji sisikaon.

Pitcinak iko ko kijowet oho ikitot, ki pi windamawiman ihi okiman nayiganisinit mawandjihitiwigamikong; "Ki tanis ki ickwanamo. Wegonen anici ke ondji migockasomat Tebendjiket?"

Jesus iji nondang oho o ki inan, ini weossimimind: "Kego gotanken, débwewakendan iko etta kaye ki tanis ta pimatisi. Ki ani otatang wakahigan kawin awyia o ki pakitinassin tci pindige widjiwikot ini etta abinodjiyan ossini kaye ogini kaye Pierran kaye Jeannyan. Jacques ossayeniyen."

Mi ima dac o ki wabandan mockinahitinit anicinaben kaye wanikwetakwatinik o nondagwamotcigen, nondagwamotcikenit, kaye anind mawinit kaye pa pepakinif.

"Anicwin wendji iji wanickwekamikak kaye wendji iji mawing? Kego awacime kakawtakendangeon, sagahamok. Kawin nipussi waha ockinigikwe, nipa kuka."

O ki papapinenimikot, ketcinahonit ki niponit.

Jesus dac kakina o ki sakicinijawan, aye abinodjiyan ossini kaye ogini kaye ini niswi o kikinohamaganan o ki mindjimnan. Jikwa ki pindige atcikiphiganiing ima ockinigikwen cengicininit. Ka sakindjinat oho enigok o ki inan:

"Talitha, kumi." (Mi sa oho wi ikitomagak: Ockinigikwe nin ki gagansomin, pasigwin.)

Kesika dac cemak neyab ki pimatisi, ki pasigwi kaye pimosse. Jesus dac win o ki nandotan tci acamimind wissininit.

Ossan kaye ogin aha ockinigikwe ki kitci minawanikwendamon pejik mamakatendaminit; mi ka iji pejikonit etta ki otonissiwat, mitaswi aci niji etta ki tasso piponwe.

Jesus dac o ki ayangwami ondjihan awyia tci tipatjimotassink ogo ka ki ijiwebatinik. Andjiko dac misiwe ima wakaihi ki nondagwat.